THE HERALD OF SALVATION.

EDITED BY THE REV. PITT MORSE.

"Glory to God in the highest, and on earth peace, good will towards men." St. Luke, 2. 14.

"How beautiful are the feet of him that publisheth salvation!" Isa. 52. 7.

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CONTROVERSIAL.

The following controversy, which was published in the Niagara Patriot and Niagara Journal, occurred between the Editor of this paper, and an unknown correspondent, supposed to be the Rev. Miles P. Squier of Buffalo. As the subject is highly interesting, and as it is believed that the arguments on both sides, are directed as closely to the point in debate, as can generally be expected in controversial writings; it is hoped the discussion will receive the careful attention of the candid inquirer.

Controversy, when conducted in a proper manner, is highly interesting and useful. When it is conducted in an improper *spirit*, it is unprofitable—but when it is so conducted the disputant or disputants are in fault; but this consideration should never be urged as an argument against the propriety of controversial investigation, abstractly considered. *Truth*, rather than *victory*, should be the grand object of every religious Polemic. It is proper to state that *similar* arguments have been used by those who have entertained *similar* opinions. The impracticability of discovering forcible arguments that are entirely *new*, on any subject, after all the principal arguments have been used, will be readily perceived. But if an argument be conclusive, it can lose none of its force by being often repeated.

The third communication signed Benevolus, ended the controversy; and we cheerfully submit it to the re-examination of the public.

From the Niagara Patriot of July 11th 1820.

To the Editor of the Niagara Patriot.

SIR—If the following remarks would be admissible in your paper, you will confer a favor by their insertion.

The "Cayuga Republican" of the 14th ult. contains a dreadful account of a premeditated suicide, preceded by intoxication and attended with 'awful profaneness.'

The writer of the communication states, that "on account of some domestic trials, he had for some time previous intimated an intention to seek a release from them, by taking his own life." After thus stating the cause of this man's unprincipled resolution to destroy himself, the writer makes the following very remarkable assertion, "*He had drank deep into the poison of Universalism! This seemed to destroy all fear of a future retribution, and all the restraints of religion.*"

This appears to have been written by some clergyman who is convinced, (perhaps by experience) that Universalism cannot be successfully opposed by fair argumentation, and that the only possible means to check its now rapid progress, is to resort to detraction.

We have often witnessed attempts to stigmatize, and thereby render contemptible, the doctrine of the universal, impartial, eternal goodness of God; but we do not recollect to have heard this doctrine directly and publicly branded with the soul-chilling appellation of "poison." It is frequently argued that the doctrine of "the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," is of pernicious tendency: but it ought to be recollected, that if any doctrine be true, it cannot be pernicious.

If Universalism cannot be fairly disproved, it is folly to say, it is demoralizing or pernicious in its influence. To show the pernicious tendency of truth, must be impossible. If the opposers of Universalism can prove the sentiment false, why is it not done? If they cannot, why reproach it? The following advice might be judiciously adopted, viz, "If this counsel be of men, it will come to nought; but if it be of God" we "cannot overthrow it." Were I to instance a suicide where Universalism was never heard of, or where it was never either believed or professed, and were I to state that the perpetrator "had drank deep into the poison of" partialism! and as a consequence, had fallen into despair; it would be considered unmanly and uncandid. A man's conduct is not the test of the truth of any opinion he may profess to believe.

"This, (the poison of Universalism,) seemed to destroy all fear of a future retribution, and all the restraints of religion." Now if the righteous Governor of the world shall render a *just* retribution to all, by rendering "to every man according to his works," it will not be necessary to prove that this will be '*future*,' much less *endless*.

But "the poison of Universalism seemed to destroy all the restraints of religion." Strange indeed! Universalism is here pu-

in opposition to "religion." "Religion" then must consist in partiality! The apostle speaks of a "wisdom from above that is without partiality and without hypocrisy." But "Universalism destroys all the restraints of religion!" It seems that if this writer should have "trials on account of domestic troubles," or on some other account, he also might destroy his own life, were it not for the fear of endless misery! We entreat our brother to investigate carefully the ground of his obedience to God; to ascertain whether it be a willing, or a forced obedience.

Man is obligated to regard the truth.—As it is "the will of God that *all* men should be saved," as he "worketh all things according to the counsel of his own will," as Christ died for *all*, & must reign till all things shall be *reconciled* unto him and then deliver up the kingdom to the Father, that God may be *all* in *all*, and as this is Universalism, the writer of the communication in the Cayuga Republican, whoever he may be, is hereby called upon to prove Universalism false, or to acknowledge his assertion unfounded.

The various discordant opinions of imperfect men demand the exercise of candor.—Professors of christianity have disseminated "poison" long enough; it is now time to inculcate "good will to men," to cherish universal benevolence to mankind in imitation of the example of Christ, in imitation of the character of the universal Parent of existence, the Almighty ruler of the universe.

BENEVOLUS.

From the Niagara Journal of July 25th 1820.

The following communication, intended as a reply to an article signed "*BENEVOLUS*," which has appeared in the Patriot, we understand was handed to the editor of that paper, for publication; but as he declined inserting it, we have been induced to publish it for the gratification of the writer, who feels, perhaps, that, as his principles have been attacked, it is fair that he should have an opportunity of replying. We wish, however, to be understood as not taking sides, or expressing an opinion on the merits of the subject in contestation; for whatever individual feelings we may entertain, we are far from thinking this a proper channel of expressing them, or that the cause of true religion can be much advanced by newspaper polemics.

COMMUNICATION.

Mr. Editor—A writer in the Niagara Patriot of the 11th inst. seems to take a deal of umbrage at some observations in a paper printed somewhere at the eastward. Under cover of bestowing a little temperate invective on the eastern editor, the man seems desirous, for some reason, (perhaps the want of hearers at other times,) to peddle Universalism through the medium of the newspaper.

An opinion of our Saviour with respect to the cause that "*Benevolus*" would advocate, has just fallen under my eye. You will find it in Mark, 3d chap. 29th verse, in the following words—"*But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation.*"

Quere, 1*st*. Was not this a very needless remark of our Saviour, if the sin here adverted to, (whatever it may be) could *never be committed?*

2*d*. Was not this remark of our Saviour absolutely untrue, if there is no such thing as *eternal damnation?*

3*d*. Is not our Saviour here chargeable with very inconclusive reasoning, if eternal damnation will not be the portion of him that never receives *forgiveness?*

Now, "Benevolus" may rant or prattle ever so largely—touch all the strings of depraved feeling that the natural heart (ever desirous of escaping the edge of divine truth,) can muster, and fill up half a newspaper in doing it; but I shall not need to follow him one step, till he satisfactorily solves these three queries.

July 20. TRUTH.

From the Niagara Patriot, of August 15th, 1820.

To the Editor of the Niagara Patriot.

Sir—In the Niagara Journal of July 25th, there appears an article intended as a reply to my communication contained in the Patriot of July 11th.—By the editorial remarks which precede, it seems you declined that article an insertion in the Patriot. When the editor of the Journal is apprized that my remarks were rather a defence, than an 'attack,' as he does not 'take sides' in the question, he will, perhaps, think proper to give this a place in the Journal.

Reply to the article in the Niagara Journal of July 25th, entitled 'Truth.'

For the honor of the christian name, it is sincerely to be regretted that the above mentioned article has appeared in such language. Such phrases as the following, viz. 'a deal of umbrage,' 'a little temperate invective,' 'to peddle Universalism,' 'may rant or prattle ever so largely,' &c. are unbecoming the discussion of religious subjects.

Such language will never command the affections of the generous heart; nor the approbation of the discerning mind: it breathes the true spirit of that limited policy which dictated it. Were I to attempt a complete burlesqe upon the good sense of mankind, I would advocate the unreasonable, unscriptural, unmerciful doctrine of never ending woe, in language similar to the above

quotations; and then advance it 'under cover' of the specious title of 'truth and candor.' Names should bear some relation to the things to which they are applied. As 'a whited sepulchre appears beautiful without,' so the article in the Journal is entitled 'truth' 'as a cover,' but within it is intended to be full, (not of dead men's bones, but) of endless damnation!

I shall carefully examine that article to ascertain whether the doctrine therein advocated, bears any relation to the title the writer has assumed: My former remarks were not designed as an 'invective' against any person whatever; they were made for the purpose of calling upon the writer of the communication in the Cayuga Republican of June 14th, to prove Universalism untrue, or to ackowledge his fault in stigmatizing this sentiment with the dreadful appellation of 'poison.' This is a duty that writer still owes to the public and to himself. He has not 'done unto others as he would that others should do unto him.' 'Truth' has appeared in his stead, in a manner which may be seen by refering to his article in the Journal. Tho' he has not shown that what I stated in my former remarks, is not Universalism, nor proved this sentiment false; yet he has raised an objection against 'the restitution of all things' in the following manner, viz. 'An opinion of our Saviour with respect to the cause 'Benevolus' would advocate, has just fallen under my eye. You will find it in Mark, 3d chap. 29th verse, in the following words—"*But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation.*"

"Querie, 1st. Was not this a very needless remark of our Saviour, if the sin here adverted to, (whatever it may be) could never be committed?

2d. "Was not this remark of our Saviour absolutely untrue, if there is no such thing as eternal damnation?

3d "Is not our Saviour here chargeable with very inconclusive reasoning, if eternal damnation will no be the portion of him that never receives forgiveness?"

To the first quere, I answer in the affirmative; admitting that blasphemy could be committed.

To the second quere, I answer in the affirmative; admitting that there is an 'eternal damnation' to which the blasphemer is liable: but I deny that the word 'aionion' rendered 'eternal' signifies duration without end.

To the third quere, I answer 'eternal damnation' is the portion of him, who hath 'never,' or who never yet hath had forgiveness.

The whole enormous fabric of endless misery rests upon equivocal words which do not originally convey that idea.

'The Greek word aionion, as an adjective, occurs 71 times in the New Testament.' 'The common translation has rendered it once *ever* 42 times *eternal* 3 times *world*, and 25 times *everlasting*.' The words rendered *condemnation* and *damnation* are from the same *root*, and are synonymous. Let the words 'aionion kriseos' be rendered *continual condemnation* as they will admit; or let those words be rendered everlasting punishment' as they are rendered in the 'Improved Version' of the New Testament, and the "*blasphemy against* the Holy Ghost, is no objection against the *final* salvation of all men.

All sin is against the Holy Ghost, i. e. against the guidance of the holy spirit of God. 'Blasphemy against the Holy Ghost' appears to have been the malicious ascribing of the works of Christ to the power of Satan, by those who were eye-witnesses of the operation of *divine* power, and the blasphemer could *never* obtain forgiveness *while* wilfully closing his eyes against the truth. The very words of Christ which immediately precede these under consideration, viz. those in the 28th verse are the following: 'Verily I say unto you, all sins shall be forgiven unto the sons of men, and *blasphemies* wherewiths ever they shall *blaspheme*.' Admitting the truth of these words, when 'all sins and *blasphemies* shall be *forgiven*' will any remain *unforgiven?* Let 'Truth' give the answer.

That the above is the true meaning of the word rendered *eternal* or *everlasting* will appear from Num. xxv, 13—Lev. xvi, 34, and various passages where the word *everlasting* is universally allowed to be used in a limited sense. If the word *everlasting* proves the *endless* continuation of *misery*; the same word also proves the *endless* continuation of the *Mosaic dispensation*, and christianity itself is effectually subverted!!

'Truth closes his article with the following words:

"Now 'Benevolus' may rant or prattle ever so largely—touch all the strings of depraved feeling that the natural heart (ever desirous of escaping the edge of divine truth,) can muster, and fill up half a newspaper in doing it; but I shall not need to follow him one step, till he satisfactorily solves these three queries."

Having *solved* his *queries*, perhaps *now*, he will not 'follow one step'

What he means by the '*edge* of divine truth,' is rather obscure; if he means 'divine vengeance,' I would observe that the storms of passion never did, nor ever can disturb the celestial, eternal, unchangeable serenity of the Divine mind.

Though 'the strings of depraved feeling' may have been 'touched,' yet to reproach the *natural* heart, or any other part of *nature*, is to reproach *nature's* GOD.

But what is most astonishing is, that writer seems to be *gratified* with the expectation of the unspeakable wretchedness of some part of the human family in the flaming billows of a never-ending hell!! It is 'the will of God that *all* men should be *saved*," and that writer would insinuate that a *desire* in conformity to this *will*, springs from *depravity!*

If I mistake not, the New Testament does not contain *one* passage, which *unequivocally* asserts the *endless* torments of one of the human race. The passages which assert the contrary are numerous, see 1st Cor. xv. 23 to 29, also, Rev. xxi. 4 and 5, also, Rev. v. 13, and many other passages totally irreconcilable with *ceaseless* misery.

'Truth' is asked the following questions, which when answered in language becoming the subject, shall be duly noticed.

1st. Is sin, in its nature infinite or finite?

2d. If the justice of God demand that the sinner should suffer *endlessly*; can *justice* ever possibly obtain its demands?

3d. Can God be *good* to any being upon whom is inflicted never-ending torments; if not, would it not be more consistent with divine perfection, that such being should have been permitted *endlessly* to sleep in *non-existence?*

4th. Admitting God to possess the *will*, the *power*, and the *means* (neither of which can be denied,) for the salvation of *all* mankind; is there any thing wanting to the *final* accomplishment of this all-glorious event?

BENEVOLUS.

August 7, 1820.

(To be Continued.)

From the Boston Universalist Magazine.

A SERMON UPON GOATS.

"And thou shalt have goats' milk enough for thy food, for the food of thy household, and for the maintenance of thy maidens.—Prov. xxvii. 27.

From the days of Origen, (in the second century,) to the present, it has been fashionable to spiritualize the Scriptures, and to teach men that they have a meaning besides what is expressed. Many, to this day, think the Scriptures have a double sense, what is said, and what is meant. A man who could find a spiritual meaning to Sampson's bee-hive, jaw-bone, and the tails of his three hundred foxes, connected with firebrands, could doubtless find a spiritual meaning to our text. What could it be? We will suppose it to be this!—

1. The person addressed must mean a minister of modern times, to whom it is said, "And thou shalt have goats' milk enough," &c.

2. His household and maidens must signify, in the spiritual sense, his family and domestics.

3. The goats must mean the non-elect, who are in the end to be eternally miserable, after feeding the minister and his family for life, according to Matt. 25, &c.

4. The goats' milk, in the spiritual sense of the text, which is represented as abundant, must mean the generous and constant support, which these ministers, their children, and servants, have received from the non-elect, or such as are declared to be of that number, who do so well for their owners here, and who are to be treated so cruelly hereafter.

We will allow that the three first propositions are so plain, that they need no illustration, and proceed to prove the truth of the fourth particular; "*Thou shalt have goat's milk enough.*" It is a fact beyond all dispute, that those who are considered the unconverted, or non-elect, are generally depended on for the support of such as have for years been considered ministers of the gospel. The meeting-houses are chiefly built with the money which belonged to such as are denominated goats; and were it not for this part of the people, what a poor condition the sheep would be in!

It is a curiosity, the manner in which the goats' milk is obtained.

Money is wanted to make the parson life-member of the Bible Society;—the goats must be milked, and soon the ladies produce the money. A pious young man presents himself, as one called into the ministry, but is not able to obtain an honorable education at WATERVILLE, PROVIDENCE, or CAMBRIDGE. Milk the goats is the next step; men, women, and children are called, and the help is *stripped* from them, and the pious young men have goats' milk enough.

Missionaries are needed among the heathen in *Vermont Maine*, and *Rhode-Island*. The goats are milked again, and the missionaries spreading their fame in all directions. A brother clergyman is dismissed, "because no man has hired him;" the goats are milked, and he is on a mission at twenty or fifty dollars per month.

A mission is agreed on in Asia, and the goats are resorted to, who support the friend for twenty-four years; at last all this fails and what next? Mr. *Ward* appears, and tells the owners of the goats, nothing can be done unless a College is built in Asia

and some of the natives made ministers.—The goats are called up, and ten thousand dollars are collected: the goats are left to feed on the high hills, until another milking time returns, when their empty pails are again presented, to be replenished from the same source.

These milking vessels are placed wherever the goats are likely to resort—as in the *bureau*, on the merchant's *counter*, in the *Museum*—for this purpose, to milk out the abundance of these milch-kine. They have drawn from the goats, money, hats, shoes, stockings, shirts, and gowns, sweetmeats, and other luxuries, with MISSIONARY FIELDS, corn, potatoes, cabbages, pumpkins, &c. &c.

All these things have been done, in addition to *stripping* for watch-seals, and the estates of old bachelors and maids, when death shall put an end to their wants.

According to modern pulpit doctrine, these poor goats are to be rewarded for all their milk, (so good for the elect,) with a portion with the devils and damned souls, in eternal misery, where they shall see the "VERY ELECT," who are fed upon their milk, and by it nourished, and prepared for glory everlasting.

It is a matter of consolation to the friends of humanity, that such goats' milk is becoming scarce; and this rage for missionaries, which is akin to the old *Crusades*, is subsiding, while the glorious gospel, which includes all as sheep, to be returned to the great shepherd and bishop of souls, is spreading in all directions, to the joy of men, and the glory of God!—Amen.

THE HERALD OF SALVATION.

SATURDAY, MARCH, 22, 1826.

DEATH BED OPINIONS.

It has become a very prevalent custom to attach vast importance to the opinions and feelings of those who are, or are supposed to be, in the last stages of mortal existence—it has even been pretended, that the eternal welfare of man depends on the state of his mind in the hour of dissolution.

With these erroneous views, the Enthusiast visits the house of sickness and sorrow—and while a *fellow* mortal is struggling with the infirmities of a frail nature and suffering the acuteness of disease—while his mental and bodily powers are debilitated and he approaches the solemnity of death—while he requires consolation from every friend of humanity and religion—his deluded enthusiastic visitant, like an angel of darkness eclipsing midnight; increases his misery—pours gall and wormwood into the overflowing cup of affliction—by presenting to the tortured imagination of the sufferer—the imaginary, sulphureous regions of interminable woe, peopled with millions of hopeless sufferers in the glowing flames, and eternally brightening blaze of Omnipotent *wrath!* This shocking practice proceeds from the notion that the opinion of a dying man seals his final destiny, connected with the idea that it is necessary for a person to believe in the *damnation* of his fellow-creatures—in order to secure his own *salvation!*

In relation to this subject, we wish to inquire, if the opinion of a man in the hour of death, be evidence of TRUTH, what opinion might not be proved? Might we not thus prove all the various doctrines, ever believed amongst mankind? Again, is it to be supposed, that a man is more capable of forming correct opinions, when debilitated and miserable in body and mind; than when he is vigorous and healthful, when all the powers of his mind are strong and active?

The fact is, human opinion is not, at any time, the *evidence* of *truth*. *Truth* is eternal and unalterable, whatever human opinions may be concerning it. Men must conform to *truth* if they would be happy—for *truth* will never bend to human opinion.

A certain "Tract" entitled "Conversion of a Universalist," which receives the sanction of our orthodox neighbors, has recently been much used in this vicinity. If we are correctly informed, it has been several times read in public—circulated in private—and finally handed to Universalists to convince them of their error and their danger.

It is so novel a circumstance for an intelligent Universalist to become a Calvinist, that we are not surprised at the currency given to such a story. But if we admit this Tract account to be true—will it balance the numerous conversions to Universalism from all denominations, which are continually taking place? Will it be of as much importance, as the many converts among respectable preachers of Calvinism and Arminianism, who have embraced Universalism, whose names we can give? Is it godlike and honorable to feed bigotry, credulity and ignorance with such truly insignificant and absurd Tract stories; while the advocates of eternal misery tacitly acknowledge their cause indefensible? Why do not our opposers come forward fairly and manfully, and maintain their cause, or "give up the ship?"

We need not answer the "Tract," for it has been answered upwards of a year since. In the following extract, reference is made to a disgraceful transaction which took place in Philadelphia, within a few years past—a Presbyterian church member *fabricated* a similar Tract story—offered to take a *false*

oath to substantiate it—procured another person to *swear falsely* for her—and was finally detected and exposed! We lament such wickedness—we deplore the *slavery* of SUPERSTITION!

The following is from the Philadelphia Universalist Magazine.

Conversion of a Universalist.

In noticing the cunning of the modern Pharisees, how often have we to conclude that "their throat is an open sepulchre: with their tongues have they used deceit." The time is yet fresh in our recollection, when the sepulchre was said to emit a "*voice*," and a clergyman was the trumpet of lies to the people. The exposure on that occasion made priests more cunning, know better, and accordingly in publishing Tracts, we find that the place of abode, name and occupation are never mentioned, lest the clue may unravel the tale, and expose to the contempt of men, the deep laid schemes for throwing the veil of darkness over the mind of the people. Under this latter stamp a story is going the rounds, entitled "Conversion of a Universalist," which we shall notice in a brief manner. The Tract describes a Mr. A. "a gentleman of respectable connexions, good natural judgment, and disposition, and of more than ordinary taste for mental improvement," who became an infidel; "it must also be mentioned, that he retained in general the *moral and amiable habits* to which he had been carefully bred." If such a person really exists, why not mention his name and business, and where he shall be found? There would then be an appearance of truth on the face of the story; but this is not given, and in fact it is useless, for the sentence last quoted, respecting his "moral and amiable habits," compared with page 10, shews the absolute falsehood of the tale.—"His acquaintances are now united in acknowledging the *mighty change which has been wrought in his conduct*:" p. 10.

This must argue either that the *mighty change* from "moral and amiable habits" made him worse, which we do not attempt to deny, or that the whole story is a fabrication, which, from the inconsistency of the story, appears quite probable, to say the least.

After becoming an infidel, Mr. A ——— embraced "one modification of *christianity* which promised him more quietness of mind, if it did not rest upon better evidence than *infidelity itself*."—With respect to the sentiments of Universalists, "he even considered it his *duty* to disseminate them, as he had opportunity." Let the reader pause one moment and ask himself, would not a gentleman so respectable for connexions and talents, so moral and amiable, who disseminated the doctrines of Universalism, be known well in his native city, and would not his change to another sentiment be noised about considerably, would not those of his own sect know it?

At the time of conversion Mr. A —— had the *malignant* fever—but this was "some time since in New York,"—this indefinite mode of speaking well suits the occasion; the name of the religious friend who attended his sick bed scene, the physician, &c. are not mentioned; and truly this was well; it might have lead to detection—and the person who wished to gain credit by visiting the sick of malignant fever, might have been exposed, had date, &c. been given, and no case of the kind been found; and if there is *novelty* in the conversion of a Universalist, there may be some in the religious of this world visiting the scene of danger, for seldom do we find that any but heretics and the wicked go to the assistance of the sick of contagious disease, whilst those who, according to their own accounts, are better fitted for heaven, take blessed care to pray at a safe distance, paradventure in the country, lest the destroying angel may touch them.

Having thus shown that the tale bears strong marks of fabrication, (which we call on its authors to remove, if they can, by furnishing the names, &c of the parties,) we proceed further to state, that the writer of the Tract either misunderstood or misrepresented the doctrine of Universalism; that in plain words, Mr. A. was not an Universalist, and consequently could not have been converted therefrom.—p 7. "He lost all hope of future blessedness, on the ground of Universalism, and found himself thrown upon the unmerited compassion of God."

If Mr. A., before his conversion, depended upon his works to gain him "future blessedness" in another world, he was an Arminian, and no Universalist; for the creed of the latter reads, "eternal life is the gift of God,"—"not of works, lest any man should boast."

If Mr. A. depended on God for future blessedness, because God would sentence the major part of mankind to endless misery; he was a Calvinist, and could not depend on the compassion of a Being, who (as thus described) has none.

The interest of the priests leads them to throw the mantle of truth on some part of their disgusting religion; and thus clad, many are deceived; in the present instance they represent the unmerited compassion of

God, to deceive; they take the belief of Universalists to decoy men, and endeavour to blacken the sentiments of their opponents that the cry of bad dog leads the multitude against them.

Universalists believe in that wisdom which is "without partiality," "full of mercy and good fruits," which being "good unto all," impartially loved all mankind, which declares that her ways "are ways of pleasantness," whilst the "way of the transgressor is hard:" they believe in that God who sent his son into the world to give himself ,, a ransom for all," and "whilst we were yet sinners" to die for us, and who, "by the grace of God tasted death for every man," who will not only destroy death, but will deliver them, who through fear of death were all their life time subject to bondage." It appears that Mr. A. had no such belief prior to his conversion, of course he was not a Universalist, and has been called so, because the writer did not know what Universalism was, or because he wished to make it appear so degrading to reason and scripture, that without investigation men would believe him! Let his own conscience tell him—it is not for us to judge!

Mr. A., after his conversion, was no Universalist, as appears from the following—"Are you then convinced that you richly deserve to be condemned of God to an eternal hell; and that there is actually such a place reserved for impenitent sinners? "Yes I certainly know that there is such a place, and that I deserve to have my portion in it"—"It was my proud heart that made me an infidel and a Universalist; I would not submit to understand the Bible as it actually reads.—Here we find nothing of Universalism, which promulgates a "Just God and a Saviour;" yet where would be the justice in saving man from what he deserved? Further, Mr. A could have been none else than a creed created convert, else he could not have certainly known that there was an eternal hell, for this Universalists do not know, for the plain reason that the Bible no where speaks of an eternal hell; if it can be found, we will abjure Universalism.

To be Continued.

"If any one sin is infinite, and deserves infinite punishment, the Deity can never punish more than one sin, in any one man; for one sin, deserves by the supposition all the punishment God can inflict, for nothing short is infinite punishment. The punishment of one sin, therefore, must exhaust all the resources of divine wrath and none can remain for the punishment of any other sin."

E. Stiles Ely, D. D.

From the Religious Inquirer.

ANOTHER VICTIM.

NOT TO JUGGERNAUT BUT TO DELUSIONS NEARER HOME.

A Mrs. P——, of Vernon in this State, a widow with a numerous family of children, has been thrown into a state of delirium by the *pious labors*, of the renowned *Asahel Nettleton*, the man who has rashly and impiously called himself "Jesus Christ." The circumstances which led to the sacrifice of this victim to superstition, so far as we have been able to ascertain them, appear to be more presumptious and reprehensible than those of any other case which has come to our knowledge. Having several times called on the family and by his usual arts succeeded in destroying the peace, arousing the fears and nearly throwing the mind of Mrs. P. into distraction, Mr. N. called again to complete the work so happily begun; with a frightful and phrenzied stare, he fixed his eyes on the different members of the family and then with all imaginable sanctimonious solemnity, exhibited a Book, we believe the Bible, and informing Mrs. P. that it contained the names of the *elect*, and that he would read from it the *destinies* of her family, he proceeded to repeat the names of *two* of the family, which had actually, or apparently been written in the Book. The residue of the family including herself not being of the *elect* were vessels of wrath, destined to eternal destruction—they were to be placed on the left hand and to receive the awful sentence "depart ye cursed," &c. This scene was too much for the excited and half distracted mind of the poor woman. It was a shock, which quite extinguished, and perhaps forever, the feeble and glimmering light of reason: mental darkness and delirium ensued. Mrs. P. has been visited by one or more of the Physicians from this City, and is represented to be in a state of settled and confirmed delirium. It is the advocates of such practices and delusions as these who have studied out "many inventions" to raise *money* to support missions for the purpose of converting the heathen. Are we not told that charity begins at home; and as long as such dark and demonaical delusions as these prevail among us, would it not be well to keep our money and missionaries at home? There is work enough in our own enlightened country, for many laborers in the intellectual field, to dispel the clouds of darkness, to resist the desolating progress of fanaticism and folly, to diffuse the light

of truth, to "vindicate the ways of God to man" and unfold the goodness of divine providence.

From the Gospel Herald.

ANOTHER VICTIM

To the Doctrines of Endless Torment.

A young man, named John Brown, near Morristown, (N. J.) recently became the *happy* subject of conversion, under the preaching of the Rev. Mr. Ford, and his mind harrowed with the belief of *endless* torments for sinners in a *future* world.—This young man's sincerity proved his destruction. The tremendous doctrine of the modern Moloch, was more than he could bear. Insanity and despair was the consequence of Mr. Ford's *gospel!* Instead of breathing "peace and good will to men," it breathed "firebrands, arrows and death." The distracted subject of this conversion attempted to seek for relief in *suicide;* but was prevented! "Death," however, "the friend to the wretch whom every friend forsakes," kindly came to his aid; and he left, in *despair*, a world, where the *pretended* gospel of life and *peace* is heard, thundering *anathemas*, war, and death!

Thus is added another to the long list of victims to sanctimonious error. Jesus Christ "healed all manner of diseases among the people." His pretended followers, instead of *healing* diseases, afflict men with mental sickness, the worst and most incurable complaint that ever troubled wretched man. Jesus Christ never drove men to insanity. On the contrary, he relieved the sufferer, and blessed him with the gracious words that fell from his lips. His pretended followers destroy the comforts and hopes of men, and curse them with threatenings of endless wretchedness. Do we not read, "How beautiful upon the mountains are the feet of him that preacheth peace?" Do we not see, in these terrible effects, the deformity of the feet of those who preach *war?*

Reader "God is Love." The modern *Moloch is hatred!*

ANOTHER CONVERSION

We learn from Albany, N. Y. that the Rev. Ashael Davis, an Episcopal Clergyman, and one of the chaplains in the Legislature, has of late been led to believe in the "Unity of God, and in the final holiness and happiness of all mankind;" in consequence of which, he has resigned his place and the duties of the ministry in the Episcopal church. May the Lord strengthen his hands and encourage his heart; and speedily open a door for his more useful labors.

Philadelphia Universalist Magazine.

POETRY.

SELECTED.

A SIMILE.

Men are like ships upon the main,
Exposed to every gale;
And every passion like the *gust*,
That tears away the sail.

Beneath each pleasure lurks a rock,
And life's a stormy sea;
And tho' bold reason takes the helm,
We're not from perils free.

For oft, alas! that pilot sleeps,
Or yields his post to pride;
And then the vessel drives away,
Before the foaming tide.

O! blest religion, come and be,
To heav'n our guiding star;
For reason with its boasted skill,
Can never bring us there!

From the Universalist Magazine.

DEDICATION.

On the 5th ult. the beautiful and handsomely constructed brick Meeting-House in Hartland, Vt. was publicly and solemnly dedicated to the worship of Almighty God, the Creator, Preserver and Saviour of all men,

Introductory Prayer by *Br.* Lemuel Willis.

Dedicatory Prayer by Br. Robert Bartlett.

Sermon by Br. Hosea Ballou, of Boston.

Concluding Prayer by Br. Dolphus Skinner.

These solemnities were interspersed with appropriate anthems and hymns of praise by a choir which did honor to the science of their profession.

The day was remarkably fine, and the congregation overwhelmingly numerous and suitably attentive and solemn.

MARRIED.

At Ellisburgh on the 6th inst. by the Rev. C. G. Parson, Mr. Lyman Marsh of Loraine, to Miss Laura Mayhew of Ellisburgh, daughter of Wadsworth Mayhew Esqr.

To Correspondents and Patrons.

A number of communications have been received to which due attention will be given.

We trust *some* of our subscribers will recollect that the Herald is payable in ADVANCE.

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